1: Hollis G-5 (ca. 1894-1904) 1905
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en-gerai 'l-ala ooñgwan, le-keper aare o li-abore aare.
Nēji kullo-papit ol-masi.

teeth, two in the upper jaw and two in the lower. 302
The hair of the head is called the mane.

'Ng-amulak.

Enotari 'ng-amulak kat'-are too-'l-Maasae; en-e-'menata oo 'n-oo-'n-dōkitin naadoli neiñgasyai. Nenotari sii 'ng-amulak too-'l-oibonok, ten eiyōuni neishiu 'l-tuñganak.

Ten emen ol-Maasani likae-tuñgani, neisikaki 'ng-amulak eng-omom, nējo: 'Ira ol-dia.'

Ore pe edol il-Maasae 'l-Ashumba opa, neisikaa, nējo: 'Eñgu 'l-Orida[2] anaa 'l-lukunguni.' Nemeiyōu nenyikaki áisēye.

Ten edol ol-Maasani en-gerai kiti neitu ae-oloñg edol, nenotaki 'ng-amulak, nējo: 'Tubulu, tamoo 'ng-onyek o-'l-orere.'

Naa, ten edol en-gerai neitu ae-oloñg edol, nenotaki 'ng-amulak, nējo: 'Torono enna-kerai'; kake ējo to-'l-tau lenye: 'Sidai enna-kerai'; amu ēji, ten ējōki ol-tuñgani en-gerai: 'Sidai enna-kerai,' nemweiyu.

Spitting.

The Masai have two ways of spitting; one is used to show contempt, and the other astonishment. Besides this the medicine-men spit when they wish to heal people[1]. 201

If a Masai wishes to show his contempt for another man, he expectorates a small stream of saliva forcibly through the hole in his teeth into the man's face, and says at the same time: 'You are a dog.'

Formerly when the Masai saw Swahilis, they used to spit on the ground and say: 'These coast people stink like fowls.' They never went near them or touched them if they could help it. [177]

When a Masai sees a baby that he has never seen before, he spits on it slightly several times and says: 'Grow, become accustomed to the eyes of people.' 514 789 [856]

When he sees a child that he has never before beheld, he also spits on it slightly, and says: 'This child is bad.' To himself, however, he says: 'This child is good.' It is believed that if he praises a child it will fall ill. [753]

[1] Amongst the Dinkas it is also customary for the medicine-men to spit on their patients (Kaufmann, *Schilderungen*, p. 128). [171]
[2] The name by which the Swahili were formerly known.

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805 821 'L-apaitin le-'l-leñgon:

1. Kuj-orok. Ninye eshaiye eng-ai oo-'n-Gokwa, neroku keper too-'ng-atambo, neata e-rukenya, nēji kuju.

2. Ōāni - oiñgok. Ninye epushunye 'l-oiñgok, nāāni tiañg meimin.

3. Loo-'n-Gokwa. Ninye edōyórie 'n-Gokwa.

The months of plenty:

1. March. This is the month when the rains of the Pleiades commence. The clouds become black, and heavy mists hang about.

2. April. The bulls have to be tied up in the kraals to prevent their being lost.

3. May. The Pleiades set in this month.

Ore ten eidipayu ol-apa loo-'n-Gokwa, pe esha eng-ai nalefig, nājo 'l-Maasae: 'Etorikine 'yook, elle-apa Loo-'n-Gokwa.' Naa, ten ōosh eng-oloñg, p' eidipayu ol-apa ōji ol-oiborare, nējo sii: 'Etorikine 'yook, elle-apa Ol-oiborare.'

Should the rains still continue at the beginning of June, the Masai say: 'We have forgotten, this is May;' and should the hot season not be over at the commencement of December, they say: 'We have forgotten, this is November[1].'

827 'N-alimen, o en-giōget o en-dasing, oo 'mweiyani.

Yawning, hiccoughs, sneezing, and illnesses.

Ten enya 'l-tuñganak oo-'l-Maasae 'n-alimen, nēji eata 'n-jo. Naa, ten enya en-gerai kiti, neibuñg ñgotonye too-'l-kimōjik en-gutuk enye, amu ōure mebaari aaku kitok anaa 'l-meek.

When the Masai yawn, they are said to be sleepy. If a small child yawns, his mother grasps his mouth between her fingers to prevent it from stretching and becoming big like the savages' mouths.

[856]

Ore ten eata 'l-tuñganak engiōget, nēji einos in-giri.

Ten ōasing ol-tuñgani, nējo openy: 'Ol-tuñgani láipoto.' Nējo kulikae-tuñganak ootii: 'Mikitagolo (eng-Aí) el-lugbunya,' araki: 'I'risha.'

If a person has hiccoughs, it is believed that he will eat some meat.

When a person sneezes, he says to himself: 'Somebody is calling me.' If other people are present, they say to him: 'May God make your head hard,' or: 'Have good health.'

753 Ten emweiyu 'l-tuñganak

When a Masai falls ill, it is said

[1] The thirteen lunar months of the solar year are doubtless thus accounted for.

3: Hollis G-5 (ca. 1894-1904) 1910 FL12 Masai FL12

sweetheart (*e-sarjis*) a girl of the same sub-clan as himself, or one who is more nearly related to him than third cousin, and only then if the terms of address used are *ol-le-'sitwa* and *en-e-'sitwa*; and no traveller may cohabit with the wife of a member of his own age-grade if that man is married to one of his near relations, or to a daughter of his sub-clan.[1]

The payment of the bridal price authorises a Masai to reckon the children which his wives bear as his own; it further gives him a full measure of control over both his wives and children, and they do all the household work and tend and look after his herds and flocks. But though individual marriage is recognised, sexual communism or something very like it prevails between all the men of one age-grade and the women of the corresponding age-grade, subject to the rules of exogamy and relationship, which forbid a man to marry or have sexual intercourse with a woman of his own clan or with a near relative. In other words the Masai may be said to live in a state of group marriage, based on the organisation of the whole community in age-grades, and restricted by the exogamy of the sub-clans and the rules regarding incest.

If a man is knowingly guilty of incest, or has sexual intercourse with a daughter of his own sub-clan, he is punished by his relations, who flog him and slaughter some of his cattle. If he fornicates or commits adultery with a daughter of a member of his own age-grade, he is punished by the members of his age-grade. His kraal is destroyed, he is severely beaten, and a number of his oxen are slaughtered. If a warrior or boy commits adultery with a wife of a man belonging to his father's age-grade, he is solemnly cursed by the members of that age-grade. Unless he pays the elders two oxen, one for them to eat and the other to enable them to buy honey wine, and prays them to remove the curse, it is supposed he will die.

If a man unintentionally commits incest—and it is quite conceivable that a man might not know his fourth or fifth cousin, for instance, should the two live in different districts—he has to present a cow to the girl's relations in order to "kill the relationship" (*e-ar eng-anyil*).

A man must abstain from having sexual intercourse with his wife as soon as she becomes pregnant, and he may not again have connection with her until the child cuts the two middle incisor teeth of its upper and lower jaws. Should this rule be broken it is believed that the child will never be strong. In the event of a man having intercourse with a pregnant woman, and thereby causing her to abort, he must submit to a punishment which is called *ol-kishureto*. All the women of the neighbourhood collect together and, having stripped, seize the guilty person and flog him, after which they slaughter as many of his cattle as they can, strangling and suffocating the animals with their garments.

Other occasions when the sexes may not have sexual intercourse are when

[1] For the rules regarding hospitality see *The Masai*, p. 287. An age-grade consists of all those men who are circumcised at one of the four festivals held during every 7½ years. See *The Masai*, p. 262.

/345 cont./

182 Harmful to the child's health, on the other hand, are the poor huts,
165 which are always /346/ filled with dense smoke, and furthermore
854 the lack of cleanliness and the faulty diet. The belief, widespread
[362] among all African primitive peoples, that fat gives strength and
[853] health leads to the stuffing of the baby, despite all its struggles and
[146] screams, with unbelievable quantities of butter. Soor, as well as
• [856] stomach and intestinal affections, and ailments of the respiratory
[164] organs are therefore also the principal illnesses that carry off the babies. If one compares the high mortality among children with the very low one in later life, and if one further considers that, in inspecting the Masai kraals, one finds almost only healthy people full of energy, one cannot resist the thought that the treatment of the children, especially the babies, unconsciously aims at culling out all the weak elements at an early age and preserving for the people only the most vigorous ones that are equal to the demands of life. Seen from this standpoint, that of natural selection, the high child mortality seems less unfortunate. Finally, the late age
182 at which the men enter their first marriage is unfavorable for popu-
582 lation increase. Until about the 28th or 30th year of life the Masai
836 belongs to the warrior standing, and he may marry only after leaving
839 it. This circumstance in turn makes free love, such as exists in the warrior kraals, an understandable social institution. One must judge this arrangement on the soil in which it grows, in order to remain objective. From the same standpoint we shall have to judge more leniently the free love existing among the married, which, despite numerous restrictions, appears to us like a continuous prostitution
[548] of the woman. One can do this all the more since through that professional prostitution is excluded here, and consequently the possibility of infection is greatly reduced; this last circumstance is undoubtedly to be regarded as people-preserving. Actually the Masai
[164] maintain that in former times (before the great livestock epidemics)
182 venereal diseases only very rarely occurred. Immorality is rightly
831 regarded as a people-destroying factor, and history teaches us by many examples how licentious and refined sensuality was one of the grounds that caused the decline of higher peoples. Here among the Masai, however, it is not a matter of this unnatural kind of